1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

gether. It has somewhat the appearance of a large barrel, and is emblematic of the ark in which, according to Mandan mythology, the sole survivor of the deluge was saved. The square, the medicine-lodge, with its four poles in front, surmounted by sacrificial effigies, and the ark, as they may be seen at Fort Berthold today, seem to be the almost exact counterparts of those which were seen in the old Mandan village at Fort Clarke, in 1832 and 1833, by George Catlin and the Prince of New-Wied, if we are to judge by the drawings they have given us. Within the temple and around the ark, the Mandans still perform the ceremony of the Okeepa, which Catlin so accurately describes. The awful severities of the rites have, however, been somewhat mitigated since his day."

Aricaree Medicine-Lodge. "The medicine-lodges of the Aricarees is larger than that of the Mandans, and is used for a greater variety of ceremonies. Some of these performances, consisting of ingenious tricks of jugglery and dances, representative of various hunts, we might be inclined to call theatrical rather than religious. Probably these Indians consider them both worshipful and entertaining.

"It is often hard to tell how much of a religious ceremony is intended to propitiate the unknown powers, and how much to please the spectators."

Fortifications—Stockades. "Many travelers have described their towns as being fortified, sometimes with walls, but usually with ditches and stockades, or with stockades alone. The latter system of defense was in use at the village of Fort Berthold until the winter of 1865, when they cut down the palisades for firewood; and they have never since restored them. The presence of United States troops in their neighborhood, and the growing weakness of the Dakotas, were probably the causes which led them to discontinue their fortifications."

Matthews virtually bears out Catlin concerning the mythical veneration of the Mandans for the corn symbol:

Agriculturalists—"Corn Mother." "The Aricarees and Mandans have doubtlessly tilled the soil for many centuries. Their accounts of the origin of corn are mingled with their earliest myths and traditions. There are some reasons for believing that the Aricarees represent an older race of farmers than the Man-

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dans; for their religious ceremonies connected with planting are the more numerous, and they honor the corn with a species of worship. In every Aricaree lodge, there is a large ear of corn, which has lasted for generations, sticking out of the mouth of a medicine-bag. At their feasts, they make offerings to the corn by rubbing a piece of meat on it, while they pray to it for plentiful harvests, and address it by the name of 'mother.' The Hidatsas claim to have had no knowledge of corn until they first ate it from the trenchers of the Mandans; and they have no important ceremonies connected with the harvesting, yet they cultivated it long before the advent of the white man." (p. 12.)

"Three Tribes" at Berthold—From South Dakota. "When Lewis and Clarke ascended the Missouri, in 1804, they found four tribes of agricultural Indians, numerous and prosperous, inhabiting the upper Missouri valley, west of the Dakota nation. They had eight permanently inhabited towns, others which they lived in only temporarily, and a number more which they had abandoned and allowed to go to ruin. They are spoken of in Lewis and Clarke's journal as the 'Ricaras,' 'Mandans,' 'Minnetarees,' and 'Ahnahaways.' All that are left of the four tribes are now gathered together in this one village, at Fort Berthold, which does not probably number 2,500 souls. The remains, now nearly obliterated, of their old towns, may be traced on nearly every prairie terrace adjacent to the Missouri, along six hundred miles of its course, from the mouth of the Lower White-Earth to the mouth of the Little Missouri. The Indians at Fort Berthold are, however, now generally referred to as the 'three tribes'; for one of the nations spoken of by Captain Lewis—that which he calls Ahnahaways—is no longer an organized tribe, but has been merged into the Minnetarees." (p. 12.)

"Mandan"—Previous History. "The Mandans, about a hundred years ago, lived in several villages near the mouth of Heart river. From this neighborhood, they moved up the Missouri, stopping and building villages at different localities. In 1804, they were found dwelling in two towns about four miles below the mouth of Knife river. One of these towns was named Metutahanke, Metutahankish, or, as Maximilian writes it, 'Mih-Tutta-Hang-Kusch,' meaning lower village. The other was called Ruptari or Nuptadi. They were almost exterminated by the

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574 The Mandans are hospitable, and often invite their acquaintance to come and see them. 276 Their pipes are made of the red-stone, or of black clay. They obtain the red pipe-heads chiefly 241 from the Sioux; sometimes they have wooden heads lined with stone; the tube is plain, long, 824 round or flat, on the whole, of the same shape as among the Sioux, but they are not so fastidious about ornamenting their pipes as other tribes. They smoke the leaves of the tobacco plant, which is cultivated by them; the bark of the red willow *(Cornus sericea)*, which they obtain from the traders, is sometimes mixed with the tobacco, or the latter with the leaves of the bearberry *(Arbutus uva ursi)*. The tobacco of the Whites, unmixed, is too strong for the Indians, because they draw the smoke into their lungs; hence they do not willingly smoke cigars.

415 The meals of the Mandans are served in wooden dishes. The spoons are generally large and deep; they are made of the horn of the bighorn (see woodcut, p. 251); sometimes they are yellow, or else they are shallow, made of black buffalo's horn. They have a considerable variety 224 of dishes. The Indians residing in permanent villages have the advantage of the roving hunting 241 tribes, in that they not only hunt, but derive their chief subsistence from their plantations, which afford them a degree of security against distress. It is true these Indians sometimes suffer hunger when the buffalo herds keep at a great distance, and their crops fail; but the distress can never be so great among the Missouri Indians, as in the tribes that live further northwards. The plants which they cultivate are maize, beans, French beans, gourds, sunflowers, and tobacco *(Nicotiana quadrivalvis)*, of which I brought home some seeds, which have flowered in several botanic gardens.

● 243 Of maize there are several varieties of colour, to which they give different names. The 241 several varieties are:—1. White maize. 2. Yellow maize. 3. Red maize. 4. Spotted maize. 5. Black maize. 6. Sweet maize. 7. Very hard yellow maize. 8. White, or red-striped maize. 9. Very tender yellow maize.*

The beans are likewise of various sorts—small white beans, black, red, and spotted beans. The gourds are—yellow, black, striped, blue, long, and thick-shelled gourds.

241 The sunflower is a large helianthus, which seems perfectly to resemble that cultivated in our 276 gardens. It is planted in rows between the maize. There are two or three varieties, with red, and black, and one with smaller seeds. Very nice cakes are made of these seeds. The tobacco

* I brought to Europe specimens of the several kinds of maize grown among the Mandans; these have been sown, but only the early species were ripe in September, 1835. The heads have by no means attained the same size, on the Rhine, as in their native country. There the plant attains a height of five or six feet, and the colours of the grains are very various, bright and beautiful: while, on the Rhine, the plant grew to the height of four or four and a half feet. The later sorts grew to the height of ten feet, and were not quite ripe at the end of October. (See Bradbury, page 145, for an account of the maize of the Mandans.)

According to Tanner (page 160), an Ottawa Indian first introduced the cultivation of maize on the Red River, among the Ojibwas, or Chippeways.